Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Munafiqun

Revealed in Madinah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

إِذَا جَآءَكَ الْمُنَـفِقُونَ قَالُواْ نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ

63:1 When the hypocrites come to you, they say:

"We bear witness that you are indeed the Messenger of Allah.''

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَـفِقِينَ لَكَـذِبُونَ

Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed.

اتَّخَذُواْ أَيْمَـنَهُمْ جُنَّةً فَصَدُّواْ عَن سَبِيلِ اللَّهِ إِنَّهُمْ سَآءَ مَا كَانُواْ يَعْمَلُونَ

63:2 They have made their oaths a screen. Thus they hinder (others) from the path of Allah. Verily, evil is what they used to do.

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا۟ ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لاَ يَفْقَهُونَ

63:3 That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَـمُهُمْ

63:4 And when you look at them, their bodies please you;

وَإِن يَقُولُوا۟ تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ

and when they speak, you listen to their words. They are as blocks of wood propped up.

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ

They think that every cry is against them. They are the enemies, so beware of them.

قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

May Allah curse them! How are they denying the right path

The Case of the Hypocrites and their Behavior

Allah the Exalted states that the hypocrites pretended to be Muslims when they went to the Prophet . In reality, they were not Muslims, but rather the opposite. This is why Allah the Exalted said,

إِذَا جَاءكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ...

When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allah.''

meaning, `when the hypocrites come to you, they announce this statement and pretend to believe in it.'

Allah informs that there is no substance to their statement, and this is why He said,

... وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ ...

Allah knows that you are indeed His Messenger,

then said,

... وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ (١)

And Allah bears witness that the hypocrites are liars indeed.

meaning, their claims, even though it is true about the Prophet. But they did not believe inwardly in what they declared outwardly, and this is why Allah declared their falsehood about their creed.

Allah's statement,

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ ...

They have made their oaths a screen. Thus they hinder (others) from the path of Allah.

meaning, the hypocrites shield themselves from Muslims when they falsely and sinfully swear to be what they are not in reality. Some Muslims were deceived because they did not know their falsehood, and thus, thought that they were Muslims. Some Muslims believed what hypocrites say and even imitated them in their outward behavior. However, inwardly, hypocrites seek the destruction of Islam and its people, and this is why trusting them might bring great harm to many people.

This is why Allah said next,

... فَصَدُّوا عَن سَبِيلِ اللَّهِ إِنَّهُمْ سَاء مَا كَانُوا يَعْمَلُونَ (٢)

Thus they hinder (others) from the path of Allah. Verily, evil is what they used to do.

Allah said,

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ (٣)

That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.

meaning, He has decreed them to be hypocrites because they reverted from faith to disbelief and exchanged guidance for misguidance. Therefore, Allah stamped and sealed their hearts and because of it, they cannot comprehend the guidance, nor any goodness can reach their hearts. Truly, their hearts neither understand, nor attain guidance.

Allah said,

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ ...

And when you look at them, their bodies please you; and when they speak, you listen to their words.

meaning, hypocrites have a graceful outer appearance and are eloquent. When one hears them speak, he will listen to their eloquent words, even though hypocrites are truly weak and feeble, full of fear, fright and cowardice.

...كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ...

They are as blocks of wood propped up.

means, they are shapes that do not have much substance.

Allah's statement,

... يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ...

They think that every cry is against them.

means, every time an incident occurs or something frightening happens, they think that it is headed their way. This is indicative of their cowardice, just as Allah said about them,

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَآءَ الْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدورُ أَعْيُنُهُمْ كَالَّذِى يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أوْلَـئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَـلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيراً

Being miserly towards you then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore Allah makes their deeds fruitless and that is ever easy for Allah. (33:19)

and this is why Allah said,

... هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ (٤)

They are the enemies, so beware of them. May Allah curse them! How are they denying the right path?

means, how they are being led astray to the misguidance, away from the guidance.

Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

إِنَّ لِلْمُنَافِقِينَ عَلَامَاتٍ يُعْرَفُونَ بِهَا: تَحِيَّتُهُمْ لَعْنَةٌ وَطَعَامُهُمْ نُهْبَةٌ وَغَنِيمَتُهُمْ غُلُولٌ لَا يَقْرَبُونَ الْمَسَاجِدَ إِلَّا هَجْرًا، وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا دَبْرًا، مُسْتَكْبِرِينَ لَا يَأْلَفُونَ وَلَا يُؤْلَفُونَ، خُشُبٌ بِاللَّيْلِ صُخُبٌ بِالنَّهَارِ وَفِي رِوَايَةٍ سُخُبٌ بِالنَّهَارِ

Hypocrites have certain signs that they are known by.

- Their greeting is really a curse,
- their food is from stealing and the war booty they collect is from theft.

- They shun the Masjid and they do not come to the prayer but at its end.
- They are arrogant;
- it is neither easy for them to blend in, nor it is easy for people to blend with them.

They are like pieces of wood by night and are noisy by day.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْاْ يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ

63:5 And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you,''

لَوَّوْاْ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ

they twist their heads, and you would see them turning away their faces in pride.

سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ اللَّهُ لَهُمْ

63:6 It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allah will never forgive them.

إِنَّ اللَّهَ لاَ يَهْدِى الْقَوْمَ الْفَـسِقِينَ

Verily, Allah guides not the people who are the rebellious.

هُمُ الَّذِينَ يَقُولُونَ لاَ تُنفِقُوا عَلَى مَنْ عِندَ رَسُولِ اللَّهِ حَتَّى يَنفَضُّواْ

63:7 They are the ones who say: "Spend not on those who are with Allah's Messenger, until they desert him.''

وَلِلَّهِ خَزَآئِنُ السَّمَـوَتِ وَالاٌّرْضِ وَلَـكِنَّ الْمُنَـفِقِينَ لاَ يَفْقَهُونَ

And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الاٌّعَزُّ مِنْهَا الاٌّذَلَّ

63:8 They say: "If we return to Al-Madinah, indeed the more honorable will expel therefrom the weaker.''

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَـكِنَّ الْمُنَـفِقِينَ لاَ يَعْلَمُونَ

But Al-`Izzah belongs to Allah, and to His Messenger, and to the believers, but the hypocrites know not.

Hypocrites are not interested to ask the prophet to ask Allah to forgive Them

Allah the Exalted states about the hypocrites, may Allah curse them,

وَإِذَا قِيلَ لَـهُمْ تَعَالَوْاْ يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْاْ رُؤُوسَـهُمْ ...

And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you,'' they twist their heads,

meaning, they turn away, ignoring this call in arrogance, belittling what they are invited to.

This is why Allah the Exalted said,

... وَرَأَيْتَـهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ (٥)

and you would see them turning away their faces in pride.

Allah punished them for this behavior, saying,

سَوَاء عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (٦)

It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allah will never forgive them. Verily, Allah guides not the people who are the rebellious.

As Allah said in Surah **Bara'ah**, and a discussion preceded there, and here we will present some of the Hadiths reported that are related to it.

Several of the Salaf mentioned that this entire passage was revealed in the case of Abdullah bin Ubay bin Salul, as we will soon mention, Allah willing and our trust and reliance are on Him.

Allah says,

هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا عَلَى مَنْ عِندَ رَسُولِ اللَّهِ حَتَّى يَنفَضُّوا وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ (٧)

They are the ones who say:

"Spend not on those who are with Allah's Messenger, until they desert him.''

And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ (٨)

They say: "If we return to Al-Madinah, indeed the more honorable will expel therefrom the weaker.''

But Al-`Izzah belongs to Allah, and to His Messenger, and to the believers, but the hypocrites know not.

In his book, As-Sirah, Muhammad bin Ishaq said,

"After the battle of **Uhud** ended, the Prophet returned to Al-Madinah. Abdullah bin Ubay bin Salul -- as Ibn Shihab narrated to me -- would stand up every Friday, without objection from anyone because he was a chief of his people, when the Prophet would sit on the **Minbar**, just before he delivered the **Jumu`ah Khutbah** to the people. Abdullah bin Ubay would say,

> `O people! This is the Messenger of Allah with you. Allah has honored us by sending him and gave you might through him. Support him, honor him and listen to and obey him.'

He would then sit down. So after the battle of **Uhud**, even after he did what he did, that is, returning to Al-Madinah with a third of the army, he stood up to say the same words. But the Muslims held on to his clothes and said to him,

> `Sit down, O enemy of Allah! You are not worthy to stand after you did what you did.'

Abdullah went out of the Masjid crossing people's lines and saying,

> `By Allah, it is as if I said something awful when I wanted to support him.'

Some men from Al-Ansar met him at the gate of the Masjid and asked him what happened. He said,

> `I just stood up to support him and some men, his Companions, jumped at me, pulled me back and admonished me, as if what I said was an awful thing; I merely wanted to support him.'

They said to him, `Woe to you! Go back so that Allah's Messenger asks Allah to forgive you.'

He said, `By Allah, I do not wish that he ask Allah to forgive me.'''

Qatadah and As-Suddi said, "This Ayah was revealed about Abdullah bin Ubay.

A young relative of his went to Allah's Messenger and conveyed to him an awful statement that Abdullah said.

The Messenger called Abdullah, who swore by Allah that he did not say anything.

The Ansar went to that boy and admonished him. However, Allah sent down what you hear about Abdullah's case and Allah's enemy was told,

`Go to Allah's Messenger,' but he turned his head away, saying that he will not do it.''

Muhammad bin Ishaq said that Muhammad bin Yahya bin Hibban, Abdullah bin Abi Bakr and Asim bin Umar bin Qatadah narrated to him the story of Bani Al-Mustaliq.

They said that while the Messenger of Allah was in that area, Jahjah bin Sa`id Al-Ghifari, a hired hand for Umar, and Sinan bin Wabr fought over the water source.

Sinan called out, "O Ansar'',

while Al-Jahjah called, "O Muhajirin!''

Zayd bin Arqam and several Ansar men were sitting with Abdullah bin Ubay bin Salul at that time. When Abdullah heard what happened, he said,

"They are bothering us in our land. By Allah, the parable of us and these foolish Quraysh men, is the parable that goes, `Feed your dog until it becomes strong, and it will eat you.' By Allah, when we go back to Al-Madinah, the most mighty will expel the weak from it.''

He then addressed his people who were sitting with him, saying to them,

"What have you done to yourselves You let them settle in your land and shared your wealth with them. By Allah, if you abandon

them, they will have to move to another area other than yours.''

Zayd bin Arqam heard these words and conveyed them to Allah's Messenger. Zayd was a young boy then. Umar bin Al-Khattab was with the Messenger and he said,

"O Allah's Messenger! Order Abbad bin Bishr to cut off his head at his neck.''

The Prophet replied,

فَكَيْفَ إِذَا تَحَدَّثَ النَّاسُ يَا عُمَرُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ، لَا، وَلَكِنْ نَادِ يَا عُمَرُ الرَّحِيل

What if people started saying that Muhammad kills his companions, O Umar, No. However, order the people to start the journey (back to Al-Madinah).

When Abdullah bin Ubay bin Salul was told that his statement reached Allah's Prophet, he went to him and denied saying it. He swore by Allah that he did not utter the statement that Zayd bin Arqam conveyed. Abdullah bin Ubay was a chief of his people and they said,

"O Allah's Messenger! May be the young boy merely guessed and did not hear what was said correctly.''

Allah's Messenger started the journey at an unusual hour of the day and was met by Usayd bin Al-Hudayr, who greeted him acknowledging his Prophethood. Usayd said,

"By Allah! You are about to begin the journey at an unusual time.''

The Prophet said,

أَمَا بَلَغَكَ مَا قَالَ صَاحِبُكَ ابْنُ أُبَيَ؟ زَعَمَ أَنَّهُ إِذَا قَدِمَ الْمَدِينَةَ سَيُخْرِجُ الْأَعَزُّ مِنْهَا الْأَذَل

> Did not the statement of your friend, Ibn Ubay reach you He claimed that when he returns to Al-Madinah, the mighty one will expel the weak one out of it.

Usayd said, "Indeed, you are the mighty one, O Allah's Messenger, and he is the disgraced one.''

Usayd said,

"Take it easy with him, O Allah's Messenger! By Allah, when Allah brought you to us, we were about to gather the pearls (of a crown) so that we appoint him king over us. He thinks that you have rid him of his kingship.''

The Messenger of Allah traveled with the people until the night fell, then the rest of the night until the beginning of the next day and then set camp with the people. He wanted to busy them from talking about what had happened. The minute people felt the ground under their feet, they went to sleep and Surah **Al-Munafiqin** was revealed.

Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Jabir bin Abdullah said,

"We were in a battle with Allah's Messenger and a man from the Emigrants kicked an Ansari man. The Ansari man called out,

`O Ansar!' and the Emigrant called out, `O Emigrants!'

Allah's Messenger heard that and said,

مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟ دَعُوهَا فَإِنَّهَا مُنْتِنَةَ

What is this call of Jahiliyyah? Abandon it because it is offensive.

Abdullah bin Ubay heard that and said,

`Have they (the Emigrants) done so By Allah, if we return to Al-Madinah, surely, the more honorable will expel therefrom the meaner.'

The Ansar at that time, were more numerous that the Emigrants when the Messenger of Allah came to Al-Madinah, but later on the Emigrants increased in number. When this statement reached the Prophet, Umar got up and said,

`O Allah's Messenger! Let me chop off the head of this hypocrite!'

The Prophet said:

دَعْهُ، لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَه

> Leave him, lest the people say that Muhammad kills his companions.''

Imam Ahmad, Al-Bukhari and Muslim collected this Hadith.

Ikrimah and Ibn Zayd and others said that

when the Prophet and his Companions went back to Al-Madinah, Abdullah, the son of Abdullah bin Ubay bin Salul, remained by the gate of Al-Madinah holding his sword. People passed by him as they returned to Al-Madinah, and then his father came. Abdullah, son of Abdullah, said to his father,

"Stay where you are,''

and his father asked what the matter was His son said,

"By Allah! You will enter through here until the Messenger of Allah allows you to do so, for he is the honorable one and you are the disgraced.''

When the Messenger of Allah came by, and he used to be in the last lines, Abdullah bin Ubay complained to him about his son and his son said,

"By Allah, O Allah's Messenger! He will not enter it until you say so.''

The Messenger gave his permission to Abdullah bin Ubay and his son said,

"Enter, now that the Messenger of Allah gave you his permission.''

In his Musnad, Abu Bakr Abdullah bin Az-Zubayr Al-Humaydi recorded from Abu Harun Al-Madani that

Abdullah, the son of `Abdullah bin Ubay bin Salul, said to his father,

"You will never enter Al-Madinah unless and until you say, `Allah's Messenger is the honorable one and I am the disgraced.''

When the Prophet came, Abdullah, son of Abdullah bin Ubay bin Salul said to him,

"O Allah's Messenger! I was told that you have decided to have my father executed. By He Who has sent you with Truth, I never looked straight to his face out of respect for him. But if you wish, I will bring you his head, because I would hate to see the killer of my father.''

يأَيُّهَا الَّذِينَ ءَامَنُوا لاَ تُلْهِكُمْ أَمْوَلُكُمْ وَلاَ أَوْلَـدُكُمْ عَن ذِكْرِ اللَّهِ

63:9 O you who believe! Let not your properties or your children divert you from the remembrance of Allah.

وَمَن يَفْعَلْ ذَلِكَ فَأُوْلَـئِكَ هُمُ الْخَـسِرُونَ

And whosoever does that, then they are the losers.

وَأَنفِقُواْ مِن مَّا رَزَقْنَـكُمْ مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ الْمَوْتُ فَيَقُولُ

63:10 And spend of that with which We have provided you before death comes to one of you, and he says:

رَبِّ لَوْلا أَخَّرْتَنِى إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّـلِحِينَ

"My Lord! If only You would give me respite for a little while, then I should give Sadaqah from my wealth, and be among the righteous.

وَلَن يُؤَخِّرَ اللَّهُ نَفْساً إِذَا جَآءَ أَجَلُهَآ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

63:11 And Allah grants respite to none when his appointed time comes. And Allah is All-Aware of what you do.

The Importance of not being too concerned with the Matters of the Worldly Life, and being Charitable before Death

Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ ...

O you who believe! Let not your properties or your children divert you from the remembrance of Allah.

Allah the Exalted orders His faithful servants to remember Him frequently and to refrain from being distracted from His remembrance by indulging in their properties and children excessively.

... وَمَن يَفْعَلْ ذَلِكَ فَأُوْلَئِكَ هُمُ الْخَاسِرُونَ (٩)

And whosoever does that, then they are the losers.

Allah informs them that those who engage in this life, its delights and attributes and were busied from the obedience and remembrance of Allah, for which they were created, will be among the losers. They will lose themselves and their families on the Day of Resurrection.

Allah encourages the believers to spend in His cause,

وَأَنفِقُوا مِن مَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ (١٠)

And spend of that with which We have provided you before death comes to one of you, and he says:

"My Lord! If only You would give me respite for a little while, then I should give **Sadaqah** from my wealth, and be among the righteous.

Surely, every person who fell into shortcomings will regret it by the time of his death and will ask for respite, even a short period, so that he does better and attains what he missed.

No, rather what occurred, has occurred and what is coming, shall indeed come. Each will be held accountable for his mistakes.

As for the disbelievers, they will be as Allah said about them,

وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُواْ رَبَّنَآ أَخِّرْنَآ إِلَى أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوٓاْ أَقْسَمْتُمْ مِّن قَبْلُ مَا لَكُمْ مِّن زَوَالٍ

And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say:

"Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!''

(It will be said):

"Had you not sworn aforetime that you would not leave.'' (14:44),

and,

حَتَّى إِذَا جَآءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ

لَعَلِّى أَعْمَلُ صَـلِحاً فِيمَا تَرَكْتُ كَلاَّ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا وَمِن وَرَآئِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

Until, when death comes to one of them, he says:

"My Lord! send me back. So that I may do good in that which I have left behind!''

No! It is but a word that he speaks; and behind them is **Barzakh** (a barrier) until the Day when they will be resurrected. (23:99-100)

Then Allah said;

وَلَن يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاء أَجَلُهَا ...

And Allah grants respite to none when his appointed time comes. And Allah is All-Aware of what you do.

meaning, when the time of death comes, no one will be granted respite.

Allah said,

... وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١١)

And Allah is All-Aware of what you do.

This is the end of the Tafsir of Surah **Al-Munafiqun**. All praise and thanks are due to Allah, and all success and immunity from error come from Him.